

15  
CONCERNING  
THE HOLY  
EVCCHARIST.

*and the Popish*  
BREADEN-GOD.

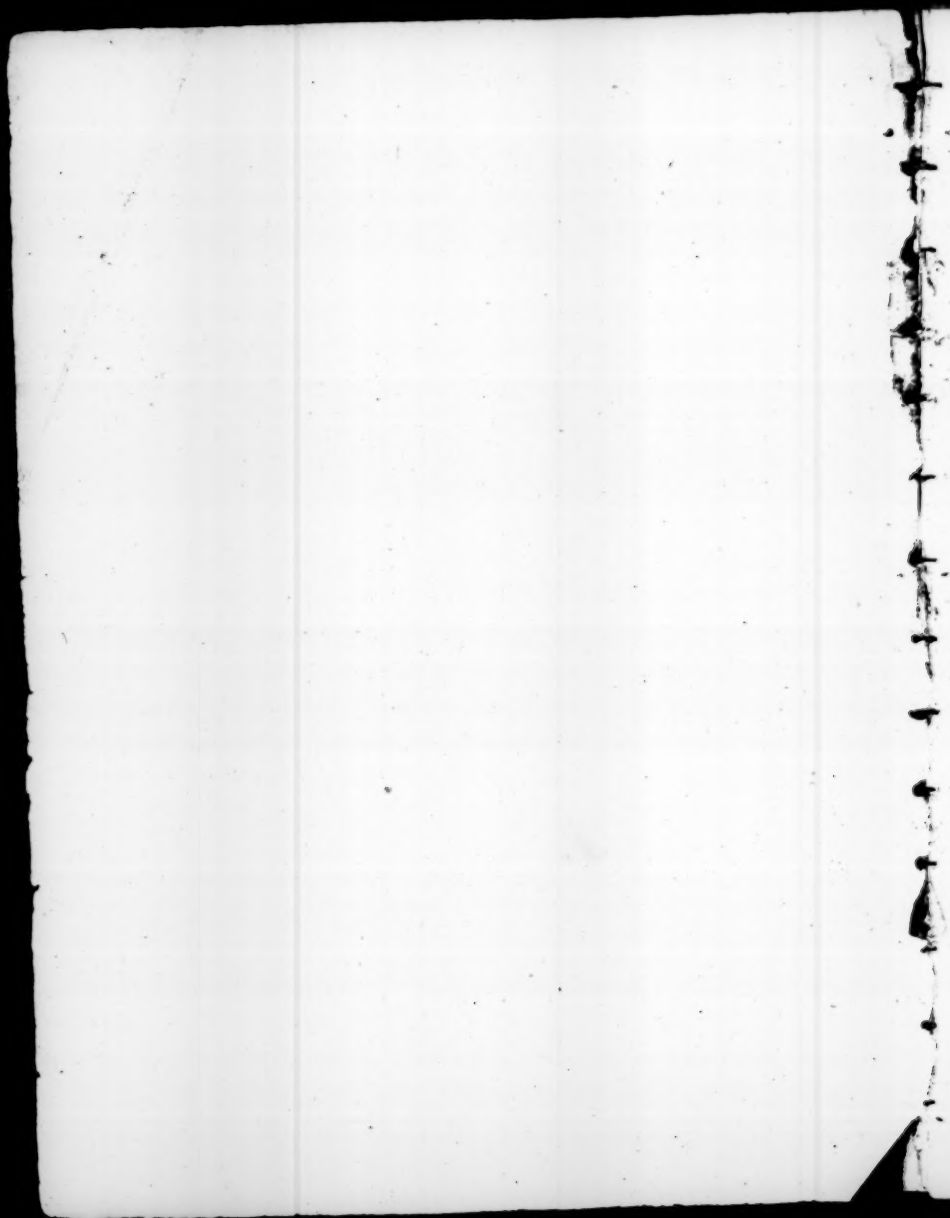
TO  
THE MEN OF ROME,

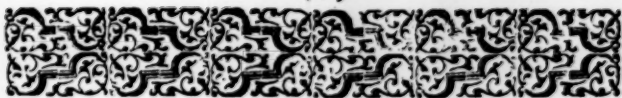
*as well*  
LAIQUES as CLERIQVES,

By  
THOMAS TÙKE.



ANNO M. DC. XXV.





## TO THE COURTEOUS READER.

**W**Hilst Sunne doth shine, and does not burne,  
Men willingly to it doe turne:

But, if it once wax hot, they fly,

And hide themselves from't by and by.

So truth, that's pleasing, giving light,

Is grievous, if it once doe bite,

And oftentimes procures a foe,

Whereas base flattery does not so.

For man would haue full scope in's wayes,

And gladly haue of all men praise.

He would not be suppos'd to stray,

Although he be quite out of's way.

Truth's like hony, put to a sore,

Which makes the place to smart the more.

Of carnall mindes such is the case,

So faine they would hold on their race.

To be discover'd, fann'd, and tried,

Griues them as much, as to be tied.

Yet welcome medicine, that does heale,

And welcome they, that truly deale.

Sore eyes indeed the light do shunne,

And Batts, and Owles loue not the sunne:

The Thief delighteth in the night,

But honesty does loue the light.

The honest heart, the single eye

Is very loath to tread awry:

Amāt eam (id  
est veritatem)  
lucētē: ode-  
runt eam red-  
argumentum.

Quia enim  
falli nolunt,  
& fallere vo-  
lunt, amant  
eam, cum se-  
ipsum indicat:  
& oderunt  
eam, cum se-  
ipsum indicat.  
Augusti Con-  
f. lib. 10.  
cap. 23.

## To the courteous Reader.

And therefore deemes the light full deare;  
 And him, that speaks the truth, will heare.  
 It studies to be truly wise,  
 And would not be abus'd with lyes.

30

It therefore giues it self to pray,  
 To read, heare, search, both night and day.  
 And, when the truth it has found out,  
 To loue't, and owd'n't, it does not doubt.  
 Glory, and greatnesse, and feare, and shame,  
 Gaine, that's so loud, and worldly fame,  
 Carnall pleasure, and contentment,

Amicus So-  
 crates, ami-  
 cus Plato, ma-  
 gis amica ve-  
 ritas, dixit,  
 Aristoteles.

Friendship of men, to errors bent,  
 The honest heart, the single eye,  
 To truth doeth these things vilifie.  
 Yea life, that is so deare to man,

Nil addendum  
 legi, nihil au-  
 ferendum  
 Scripturae,

To keepe the truth, forgo it can.  
 And that is trueth, to be believed,  
 Which from the Scriptures is derived.

Cynl. Alex. in  
 Iohan lib. 11  
 cap. 23.

For that in faith makes but a breach,  
 Which holy Scriptures do not teach.

Per scripturam  
 Deus loquitur  
 omne quod  
 vult, Gregor.  
 Moral. li. 16  
 cap. 16.

All Teachers should their teachings square  
 By them: for they Gods will declare.  
 THEY fully shew the Church, and truth lay out:  
 To follow other Guides is to stray out.

Christoff.  
 scriptura vo-  
 cat exactissi-  
 mam insti-  
 tutionem, & quo-  
 mouem, ac re-  
 gulam, in  
 2 Cor. homil.  
 13. in fine.

They, they are Faiths perfit Rule, and Measure,  
 The Touch-stone of truth, and Matchlesse Treasure.

Thine in the trueth, truly,

THO. TUKE.



TO  
THE MEN OF ROME,  
*as well*  
LAIQUES, AS CLERIQUES.

**P**riefts make their Maker Christ, yee  
must not doubt.  
They eat, drink, box him vp, and  
beare about.  
Substance of things they turne: nor is  
this all;

For both the Signes must hold ~~in~~ severall.

Hee's whole \* ith' bread, whole ith' cuppe.

They eat him whole: whole they suppe;

Whole ith' Cake, and whole ith cuppe.

*\* vnder the  
shewes, as they  
take of bread  
and wine.*

This with you all doeth goe for veritie.

To hold contrary is meer heresie.

This is, pure, pure Catholique, pure divine.

And thus feast ye; he with his Christ, thou with thine;

Without bread and wine indeed:

For this is your Roman Creed;

Whom ye make, on him ye feed.

10

- The bread and wine themselves away are gone.  
 Shewes of them rary still, but Substance none.  
 They make their God, and then they eat him vp.  
 They swallow downe his flesh, and blood vp sup.  
 They'll taste no flesh on frydayes (that's not good)
- 20 But of their new-made God, and of his blood.  
 And as the Whale did Ionas, so they eat  
 Him vp aliue, body and soule, as meate.  
 As men eat Oysters, so on him they feed;  
 Whole, and aliue, and raw, and yet not bleed.  
 This cookerie, voyed of humanitie,  
 Is held in Rome for sound divinitie.

And is not this strange to heare,  
 That God, whom, ye say, ye feare,  
 Ye should eat, as belly cheare?

- 30 The Graver, Painter, Baker, euen these three,  
 Your Priests haue reason for to magnifie.  
 Perhaps the Baker thinks, he merits more:  
 Yet both aduance their honor, and their store.  
 For they with their gentle feat  
 Help them to mony & meate,  
 Making Gods, to begge and eat.

*Gen.* 32. And now me thinks I heare old Laban say,  
 See, they haue stolne and borne my Gods away.

*Judg.* 18. 2. Me thinks; I heare and see that mountineer,

24. 40 Michah of Ephraim; who did idols feare,  
 Chiding with the Danites, for that they had  
 Took's Priest, and Gods away, which made him mad.

2 *Sam.* 5. 21 Mee thinks I see the Philistins bereft

1 *Chron.* 14. Of their vaine Gods, which they to Dauid left:  
 12. And how that noble Worthy made them bee  
 Destroyed of his souldjers presentlie.

Both

Both men and beasts (a thing to be deplored)  
May bear away the things, of you adored.  
The things yce worship with your heart and minde,  
Men like your selues, can burne, can melt, can grinde. 50  
Baruchs base things (a shame it is to think)  
Can marre the things, ye worship, and make stinck. 22.

*Bar. 6. 12.*

And is not this great folly,  
More then childish vanity,  
To dote on things so silly?

The foolish Heathens were not all so mad:  
For they deuoured not the Gods, they had.  
The \* wiser knew their Vanities were wood,  
Or such like stuffe: not Gods, nor flesh and blood.  
But yee, as if bewicht, do count, and call  
That poore thing God, Maker, and Lord of all,  
Which is plaine bread in substance, very bread,  
Made of wheat-flower, ground, with mans hand, and  
knead.

*Val Basil.  
schol in Psal.  
117. Laflan.  
lib 2. cap. 2.  
Aug. in Psal.  
113. c. 6. 2.*

This, which is bread, which all men so will say,  
Which haue not lost all sense, or throw'n't away,  
This ye do say, ye do belieue it is,  
Not bread in trueth, but the true God of blisse;  
Euen Iesus Christ, God-Man, flesh, blood, and bones,  
Wherein y'are stupider then they, then stones.  
O God! What is a man, euen at his best,  
If not of thee with heauenly wisdome blest?

70

Grievous errors doth he swallow,  
And in sin perversly wallow,  
Not regarding what may follow.

Poore Laique! There is one thing more for thee;  
The Cuppe of Blessing thou art forc'd to see.  
Eat thou mayest by law: but thou mayest not suppe;

*Concil. Con-  
stant. sess. 23*

The

The Priest is he, that's worthy of the cuppe.  
Take Christ thou mayst under the breaden signe ;

80 But not touch him under the shew of wine.

A Prince perhaps by favour with his lippe  
Is suffer'd after's Priest to take a sippe.

And is this a Priestly feat ,  
Thus the people for to cheat ,  
Who should drink as well , as eat ?

But Lay-men are not Priests: (who sayes they are?)

And therefore ought not in that Cuppe to share,  
Why ? Are not Princes lay men ? yet They may,  
And do drink of the cup , as men do say.

90 Th'eleuen , or twelue , ( for chuse ye whether )

When they first receined altogether ,  
Their Maister being by , then were they all  
As Sheep : the text *Disciples* does them call.  
And furthermore , If lay-men may not drink ,  
Because th'are such , Why may they not then think  
It lawfull for them to refuse to eat ,

For the selfe same reason , of that sacred meat ?

Or , who can justly say , and not deluded ,  
That Laiques from the Cuppe are quite excluded ,

100 When Christ sayes , *Drinke ye All of this* , as tho

He spake to Priests alone , and to no moe ;

And yet that , when he sayd those Words , *Take, Eate* ,

To Priests and people too he meant that meat ?

At Rome no drink's allow'd , but only meat :

1 Cor. 11. Yet Paul doth bid men drink , as well , as eat.

There sits one with brazen face ,

That usurps a Bishops place ,

Who dares thus Christs flock disgrace.

Now to the Man of Might , who sayes , he can

Doc



Doe that, which is not in the power, of man ;  
 Who can make Christ of bread (hee's so diuine)  
 As Christ of water once did make true wine.  
 Angell, nor King, nor Artizan of skill  
 Can this ; the Priest alone , and he at's will.  
 Others , who can make bread out of their grist ,  
 Must leaue their bread to him, to make it Christ.  
 Make stones to be men we know that God can :  
 And the Priest brags he can make bread a man.  
 Make a God of a man we know men can :  
 But his art lyes in making God a man ;  
 So, as if Christ had not took flesh before ,  
 Yet without flesh he should be now no more.  
 Nor can the nimblest Baker work a cake  
 So soone, as he his cake a man can make.  
 Four words , repeated with a voyce submisse ,  
 Will serue to make vp's man and God , I wisse.  
 These four alone , *Hoc Est Corpus Meum* ,  
 Will work the feat : there needs no greater summe.  
 Indeed, the Priests intention should concurre ,  
 Or els the work may chance to take a blurre.  
 For , as they do say , This most *Rare Invention*  
 Will scarcely take without the Priests intention.

But yet here we must all know ,  
 That all Priests can not thus doe ;  
 The Roman can : but no moe.

Naturall Parents, be they nee'r so good ,  
 Are Gods instruments but of flesh and blood.  
 To get , or make a Soule's not in their power :  
 But he a perfit soule can make each houer.  
 Both soule and body are alike to him :  
 That shall nor want a power, nor this a limme.

B

Parents

Per verba cō-  
 secrationis ve-  
 re & ratiōe  
 nūc transub-  
 stantiatur pa-  
 nis, ita produ-  
 citur & quasi  
 generatur Chri-  
 stus in a'tari,  
 adeo potenter  
 & efficaciter,  
 ut si Christus  
 necdum esset  
 incarnatus,  
 per hac verba  
 Hoc est cor-  
 pus meum,  
 incarnaretur,  
 cor. usq; hu-  
 manum assu-  
 meret, uti gra-  
 ues th ologi  
 docent. Cor-  
 nelius Come-  
 lii a lapide  
 Comment. in  
 E. a 7. 14.

Parents their children get : they make them not.  
 They get them like themselves, with staine and spot,  
 But he no getter is allow'd to bee,

And wife he does by vow with horror flee,  
 Hee's only a maker, and but of one :  
 If he make not that one, he makes just none.  
 And, whereas children by degrees do grow,  
 That, which he makes, is made at once : not so.

150 Full holy also, pure, voyd of all sin,  
 Hauing no soyle without, no fault within.  
 Yet he, that makes him, is not without both :  
 Which if not he, yet others often loth.

And which is strange, he may not get a man :  
 But yet make God he may, and thinks he can.  
 And, whereas others works may be destroyed,  
 His, he belieues, is not to be annoyed.

I ask then of this man, *this man of might*,  
 Who does so farre surmount each mortall wight ;  
 160 Is thy mouth the virgins womb ? Is bread her seed ?  
 Are thy words the Holy Ghost ? Is this our Creed ?  
 What ? Does a Temple make the Architect,  
 That thou of bread thy maker should'st erect ;  
 Or does a Servant vse to make his Lord,  
 That Priests to theirs a beeing do afford ;

O presumptuous Vndertaker !  
 Neuer Cake could make a Baker :  
 And shall a Priest make his Maker ?

Indeed, we see some men by Priests made stones :  
 170 But who sees them make bread flesh blood, and bones ?  
 They rather merit sayth, that say, they can  
 Sooner make a man bread, then bread a man.  
 That, though Vnnaturall, has often been :

This,

*and of the Popish Broaden God.*

II

This, Supernaturall, was yet neuer seen.  
Tell me: Was not Christ before thy bearing?  
And hundreds of yeers afore thy sheering?  
Was he not a man before thine anointing?  
And must he yet be made at thine appointing?  
Does he not still abide in humane flesh,  
Thai yet he must be made of thee afresh?  
And sooner too, then thou thy self wast made,  
Eyth'er man, or of this *Man-making* trade.

180

What a kinde of brow hast thou,  
That doest say, Thou mak'st him now,  
Since thou took'st thy Priestly vow?

Hast thou Priests power from the man Christ re-  
So thou wilt say, or els I am deceiu'd. (ceiu'd?)  
With what face then dar'st thou say, *Thou him makest*,  
Of whom *thy selfe and power*, thou say'st, thou takest?  
As if a Iustice should say, he makes the King,  
Of whome he does receiue his Iusticing:  
As if a childe should say, he makes his sire,  
Or color'd clothes should say, they make their diar.

190

Thus ye dimme the noone-day-light,  
And gainst sense and reason fight,  
Holding, *Writlesse*, what's not right.

Perhaps you'll say, *Christ Iesus* is not made  
Of bread: but that the bread away does fade,  
And that his body followes in it's stead,  
It beeing onely there now, and not bread.  
Well: be it so, yet thus his bodie's made  
Here still on earth to be: which is gainstayd,  
By Christ himselfe, by Peter, and our Creed:  
To whom we could adde more, if there were need.  
For Austin, Vigill, and others agree,

200

*John 12 and  
17. Ait. 3.*

That Christ is not now on earth bodilie.  
 And vaine it is to plead the power diuine,  
 Which out of darknes can make light to shine:  
 Which of iust nothing can make things to bee,  
 210 And can make dead things liue, and stone-blinde see,  
 And most easily doe the things, which can  
 Be comprehended of no braines of man.  
 Make it appear by holy Scriptures light,  
 That God does will and work these things, ye fight  
 For, with such earnestnesse, and then we will  
 Confesse your power, and applaud your skill.

But till ye proue by *Written* word,  
 That God to these things does accord,  
 To make fayth of them were absurd.

220 We read of Christ twice made: and that is all;

Gal. 4. Of *Woman*, and *vnder Law*. Is this small,  
 Vnlesse thou also make him at thy will  
 By thine high creating power, and thy skill?  
 Is't not ynough for him, and for us all,  
 That he was *Once* borne, and *Once* vnder thrall,  
 But that he must yet also, day by day,  
 By you be made, and offered, as ye say?

So, for fayth ye fancy teach,  
 And for truth mens dreames ye preach;  
 230 Making in Gods Church a breach.

What a lilly thing is this, thou makest,  
 Which for the Lord Iesus Christ, thou takest?  
 Which, Idol-like, can neyther heare, nor talk,  
 Nor see, nor feelee, nor smell, nor one iost walk.  
 Which can do nothing for ought does appear:  
 But's fit all wrong, that's offer'd, for to bear.  
 Which can not saue it self from catte, nor Dogge,

From

From Rat, nor Mouſe, nor from the grunting Hogge.

Fy that ſuch a ſorry thing,

A mouſe can in danger bring,

Should be counted for thy King.

240

Hezekiah ſayes the Aſſyrian king

The Gentiles Gods into the fire did ſling,

Because *they were not Gods* : for ſo he ſayth;

Which plainly ſhewes the fondneſſe of your ſayth.

Is. 37. 19.

For this, ye ſay the Priſt hath made, ye call

God almightie : and yet the ſame may fall,

Or by plaine force be caſt into the fire,

By Turks or Moores, or ſlung into the mire.

May not men then boldly ſay,

It does your handy-work bewray,

When they ſee it hurl'd away?

250

What a kinde of vile ſervitude is this,

Thou mak'ſt him ſerue, of whom thou look'ſt for

To coop him in a piece of bread in ſnow, (bliſſe;

Where he muſt ſtay a time, and muſt not goe?

A pretty *Godlin* ſure; now in thine hand,

Then boxed vp, to carry by ſea, or land.

Now in thy mouth, and by and by ith' maw :

Oth' Altar now, then in ſome ſolemne ſhaw,

260

Riding about ith' ſtreets, to grace that man,

Who dares do that, which juſtly no man can.

Yet more; This God, ye ſeeme ſo to adore,

Ye baſely prostitute to knaue and Whore;

Teaching that the *Wicked* his fleſh may eat,

Whereas Chriſt Ieſus is to ſuch no mear.

For he, that eats his fleſh and drinks his blood,

Shall liue : and therefore ſure he muſt be good.

Yea he, that eats Chriſts fleſh, in Chriſt doeth dwell :

Ioh. 6. 51.

Ioh. 6. 56.

Aug. de ciui.

des. li. 21. ca.

25. Beduin

1 Cor. 6.

270 But they in him do dwell, that's kept for hell.  
He must be of Christs flesh, that eats his flesh :  
And onely those with it he does refresh.

*Aug. in Ioh. tract 26.* Indeed, the Sacrament thereof ill men  
May eat : but bane it is vnto them them.

*Ambros. de sacram. lib. 5. cap. 4.* But it it selfe Whosoever does eat,  
To him it is no bane, but wholesome meat;  
Able to nourish, & preserue the spirit,  
And to do that, which no man can by's merit.

*Iohan. 6. 57.* He, that eats of this bread, that eats of mee,

280 *Shc'll liue by me*, sayth Christ, *eternallie*.

*Aug. trac. 26 in Iohan. & serm. circa fact. ser. pasce.* And he eats Christ, that does aright belieue,

And being knit unto him does receiue,

And draw forth of him that by fayth, which may  
Sustaine, preserue, and feed him night and day.

Whereas your Christ, ye say, ye take and eat  
With hand and mouth, both good and bad, as meat,  
I ween, ye say not now, ye teare and grinde  
Him with your teeth in pieces, as I finde.

But, that ye mouth him, that ye all professe,

290 All, all of you alike, both more and lesse.

O the great stupidity

In absolute foolery,

And sencelesse impietie !

(made?)

What's become of all those Christs, Priests haue

Doe all those hostes of wonder bide ? or fade ?

Doe they stay below ? Or ascend on high ?

Or turne they back to bread, and wine ? Or die ?

Or are any by digestion wrought,

And into mens spirits, or bodies, brought ?

300 Or is not he, that yet in heauen does stay,

Able to feed and keep vs every way,

But

*and of the Popish Breden God.*

15

But that there must be still a new creation  
Of him, after your strange imagination?  
One Christ bides: but all those fly.  
One Christ liues: but all those dy.  
One is true: the rest a ly.

When ye haue eat them, ye may say, as of yore; *Exod. 14.*  
The eye, that hath seen them, shall see them no more. *Iob 20.*

He abides, that is aboue.

Him we feare, and him we loue.

310

These below doe nothing proue.

Alas, alas, there needs no fabrication  
Of him still by Priests for mans sustentation.  
Iesus Christ both yesterday, and to day,  
Is our food, and rock, the *Selfe-same*, for ay.

*Hebr. 13.*

Great need we haue all to take him,  
And feare, least we should forsake him:  
But can not, nor need not make him.

Hony we read found in a Lyon dead:

*Iudg. 14.*

But not of *Wormes* in God incarnate bred.  
Yet in this thing, for Christ ye doe adore,  
And whose almightie ayd ye do implore,  
Euen in this very thing a worme hath bred,  
Euen on this very thing a worme hath fed,  
The silly Ientles may in these things breed:  
Plain cralling Magots may on these things feed.

320

For shame then forsake this toy,  
Which the Church does so annoy,  
And in truth delight and joy.

Ye shew vs clothes, which ye say, Saints haue worne, 330  
As ye would perswade vs, which are not torne.  
As yet with time, but uncorrupt, as were  
Th'Izraelites in their walk of fourty yere.

*Neh. 9. 21.*

And

And yet many an age is come, and gon,  
 Since the Saints did last put them off, or on,  
 Whereof I finde your reason to be such;  
 Forsooth, their sacred bodyes did them touch.  
 Why then should putrefaction at all  
 These Accidents, ye talk so off, befall?

- 340 How is't that vermine are in them ingendred,  
 Seeing Christs blessed body's in them tendred?  
 How is't, that filthines is there discover'd,  
 Where Iesus Christ, our Lord, God-Man lyes co-  
 Is't, because his body can not them touch? (ver'd,  
 Or for that of vertue it has not much?  
 Or is't, because theirs his did farre exceed?  
 Or els for that no other Wonders need?  
 Yet such a Wonder, shoven vnto the eye,  
 Would with men be of no small potencie,  
 350 Being voyd of fraud, and no forged tale:  
 Whereas your, so much talk'd of, Wonders fayle;  
 Things, which neyther sense, nor Scriptures doe  
 teach:

But which euen ye your selues do feigne, & preach,  
 Indeed, we would confesse you made,  
 If sense or Scriptures lent you aid:  
 But by both them ye are gainsayd.

*Tract. 59 in  
 Iohan.*

- Saint Austin writes, euen what himself belieued,  
 That the Disciples Iesus Christ receiued,  
 That they that heauen-come bread of life did eat,  
 360 Which is to true Belieuers drinck, and meat.  
 Yet Iudas, who to avarice was wed,  
 Are not the Lord, but onely ate his bread.  
 But by your learning, seeing that the bread  
 Is turn'd into Christs flesh, on's flesh he fed.

For



For seeing Christ vnder those shewes doth lye,  
Eate Christ he must, which Austin does denye;  
Saying that he ate the bread of the Lord  
Against the Lord, A thing to be abhorr'd.  
Neither are bare shewes of bread bread in kinde,  
And therefore Austin was not of your minde.  
For he held the Traytor on bread did feed:  
Whereas yee say, There's nought, but shewes, in-  
deed.

370

Yet one word more, Because ye doe from hence  
Send packing with disdaine all humane sense.  
Far be it from vs, sayes the selfe-same Father,  
That we should be at all in doubt, or waver,  
But rest assured that, what senses pure,  
And vncorrupt, doe teach vs, that is sure,  
And true, the very selfe-same things, they seem:  
No other things, then those, we do them deem.

*Ab sit a nobis  
ut ea, quæ per  
sensu corporis  
didicimus, ve-  
ra esse dubite-  
mus. Aug. de  
Trinit. li. 15.  
cap. 12.*

380

I pray you, shew then, why we should not trust  
Our senses here, as if they were accurt,  
Sith that in other precepts of the Lord  
They stand us in great stead to keepe his word.  
For by our sense we can put difference  
Twixt man and man: and so doe reverence.  
By sense twixt man and beast discerne we can,  
Betweene a father and an other man.  
By sense we may perceiue they are but stocks,  
Which fools adore, who are themselues but blocks.  
By sense men are let see how for to keep  
Their fingers from their neighbours ox, & sheep.  
And finallie, by sense men learne much good,  
And avoide the shedding of guiltlesse blood.  
Now tell me, Why should sense be trusted here,

390

And yet so vtterly denyed there ?

For tho to sense it does appeare,  
That bread and wine are truely there,  
Yet ye say Nay, and nothing feare.

400 We are not certayn that Christs Disciples did  
Receiue the Eucharist, whiles he lay hid  
In's sepulcher, starke-dead : but yet they might  
Haue boldly took it then, and done but right.  
And say they had : if that, ye hold, were good,  
Then had they eate and drunke him flesh and  
blood,

Hot, and aliue, when as in trueth he lay,  
Not quick but dead, as doe the Scriptures say.  
Or, will ye say the Sacrament did lack  
Its vertue, as being for a time kept back,  
410 Or quite extinct, vntill he rose againe ?  
Or that his body, as voyd of life, as paine,  
Was really, and substantially,  
Presented in that sacred Mystery ?  
Eyther of which ye shall as soone make cleere ;  
As make the Sunne at midnight to shine here.  
Whereas to sayth Christ absent present is,  
And dead, might liue to sayth, w'are sure of  
this.

Whilst here he was, he present was to sence ;  
But absent from it now he is gone hence.

420 His blessed body present was, from dayes  
Of old, to true belieuers sayth alwayes.

He ever with them was by the power of sayth ;  
By which he dwelleth in them, th'Apostle sayth.  
*Ephes. 3. 17.* Not come in flesh, yet was he come to sayth,  
*Rev. 13. 8.* Slayne from the beginning, as Scripture sayth.

And

And hence it is, that they of old by Paul  
 Are sayed the verie same spirituall  
 Both meat to eat, and drink to drink, which we  
 Our selues receiue by fayth, not carnallie.  
 For meat and drink, which are spirituall,  
 Are not to be eaten and drunck, as carnali.  
 This food, they fed on, is that Promiss'd Seed,  
 Which they receiue'd by fayth, and so did feed.  
 And still by fayth, if true, is to be ta'en,  
 And not with hand, or mouth, as ye wouldaine.  
 For fayth can see things a farre off with ease,  
 And on them, as vpon things present, seize.  
 Faith for the soule is as much, as the eye,  
 Hand, mouth, throat, and mawe are for the  
 body.

1 Cor. 10. 3

430

Gen. 3. 15.  
 and 22. 18.  
 Gal. 3. 19.

But some of you stick not to say, The Lord  
 Deceiue'd you, if deceiue'd ye be, with's word.  
 Forsooth, because he sayes, This is my body.  
 A bold conceipt it is: both blinde, and frothy.  
 For, if it please you to weigh this Scripture  
 With other Scriptures, or in peace endure  
 To see it for you done in loue by others,  
 (Who are, if ye be Christes, in truth your Bro-  
 thers)

440

As one at  
 Pauls crosse in  
 Queen Maries  
 dayes, D.  
 Lessius de  
 sum. bona l. 4  
 c. 2 pag 568  
 lin. 23.

Ye may cleerely see, if ye will permit  
 Your will to be directed by your wit,  
 That these same words do beare an other sense,  
 Then that, ye go about to fetch from thence.  
 View well the places, ye see quoted here,  
 And ye may plainly see what I S meanes there.

450

Genes. 17. 10. and 41. 26. Exod. 12. 11. and 13. 9.  
 and 31. 13. 16. Esay. 5. 7. Ezek. 37. 11. Zach. 1. 9.

*Math. 13. 37. Luke 8. 11. Gal. 4. 24. Rev. 1. 20.  
and 4. 5. and 5. 8. and 11. 4.*

To putte IS for SIGNIFIES is not rare,  
As he soone may see, that to see does care.  
Neyther is this exposition new,  
But old: no youth, as that, that's brought by you.  
For herein your Mothers wit,  
Neither sense, nor holy Writ,  
Nor antiquitie does fit.

460

As for that Offering of Christ, ye hold,  
I wonder much wherefore ye are so bold.  
Search the Scriptures: ye can not finde it there.  
Or look to reason, and y'are ne'er the neare,  
His owne Onc's ynough, all-able and good.  
Nor is sin pardon'd without shedding blood.  
And therefore yours, without such effusion,  
Is nought els at all but mere delusion.  
Yours eyther is the same with his, or not:

470

If it be not the same, then haue ye got  
An other Gospell besides that he taught.  
But if it be the same with that he wrought,  
Then doe ye offer him in blood, and slayen;  
Which ye can not, would ye never so faine.

*Rom. 6. 9.**Iohn 12. 8.**17. 11.*

Christ is no more on earth, but is aboue.  
He sayes as much: and that doth you reprove.  
I say again, that must haue consecration,  
Which vnto God is made a right oblation.  
And who dare say, that's not a diuels limme,

480

That Iesus Christ is consecrate by him.  
By one offering hath he consecrated  
For ever them, that are sanctified.  
He consecrates vs, and his act is stable.

*Heb. 10. 14*

To consecrate him we are all vnable.  
See then the straits, whereinto ye are brought,  
Whiles yee forsake the wayes inth' Scriptures  
tought.

To the Scriptures then giue eare :  
And , what God speaks in them, heare ;  
Holding fast the truth in feare.

Now do I speak to all you men of fire , 490  
Who hotter are, then reason does require :  
There's one thing, I would gladly haue you show ,  
Wherefore your choler should so strangely flow ,  
That nothing will suffice you, but the blood  
Of such, as think your doctrine is not good,  
But new , and naught , concerning your Oblation.  
Of Christ, and of your Transsubstantiation ?  
And yet both yee and wee agree in this ,  
That Iesus Christ, our life, in heauen now is.  
We both belieue he died vpon the Tree, 500  
And offer'd up himselfe most willinglie.  
We both acknowledge his owne one oblation ,  
Made on the Crosse , is our propitiation.  
We neither of vs doubt, but hold he is  
A true and perfit man, God, Lord of blisse.  
More, Both of vs affirme , and not deceived ,  
That hee's giuen ith' Eucharist , and receiued ;  
Giuen of God, and receiu'd of the godly ,  
Which come fitted for that sacred Myst'ry.  
And yet, forsooth, this will not serue our turne , 510  
But that as Heretiques we needs must burne.  
And why as Heretiques ? Because we say ,  
There's no such offering of him day by day.  
( Yet confesse we that a Representation

Is in the Sacrament, of his oblation,  
*Hebr. 9. 28.* Who Once did offer up himselfe for sin,  
*and 10. 12.* But since that Once hath never offer'd bin;  
 Not properly, but in a type, or, figure,  
 Whereof we certain are : of yours not sure.)  
 520 And for because we say, as sense does teach,  
 And as both Scriptures and old Doctors preach,  
 That bread and wine doe truly there remaine,  
 And not in shew onely, as ye do faigne,  
 Teaching men to belieue vnder a curse,  
 That their substance is gone : and which is worse,  
 Turn'd into the flesh and blood of our Lord :  
 Which ye presse vpon men with word and sword.  
 Now for because we do not hold this turning,  
 Ye hold vs, as heretiques, worthy burning.  
 530 Well, what's past, let that suffice.  
 Wake, and learne for to be wise.  
 Hate not men for hating lies.

The great and mightie God, that hath made all,  
 Christians and others, both great and small,  
 Allows you not to take away mans life  
 Through bitter zeale and vnadvised strife :  
 Allows you not his creatures blood to spill,  
 For crossing of your priuate thoughts and will.  
 Foule shame it is that mens owne sonde opini-  
 ons,

540 In Christendome should cause so great divisions.  
 A shame it is, such Boasters of Antiquitie  
 Should be so faultie in devising Novitie.  
 O that all humane vnderstanding might  
 Once become subject to the Scriptures light :  
 That all would truly yeeld, and nothing grudge,

To make them their *Sole Rule of sayth, and Iudge*,  
O that charitie, so much talk'd off, might  
Once among Christians obteyne her right.  
O that God, whose *Great Name* we all confesse,  
Were better serued, and offended lesse.

550

If filthie *Lucre, Pride, and base Ambition*,  
Which are the Workers of so great confusion,  
Were once abandon'd, and that men would go  
Roundly to work, the *naked trueth* to know,  
Preferring it to all things els beside,  
Then should our Lord be better glorified.

Then factions soone would cease:

They, that vex, would seek to please,  
And Christs kingdome would increase.

Then they, that now the holy Church do rend, 560  
Would all their wits and labors for it spend,  
Then factious *Nick-names* soone would all be  
left,

Neyther should men of peace be so bereft  
The trueth, that now is banish'd,  
True loue, which now is vanish'd,  
Would both be better cherish'd.

Now to the plaine, and wel-minded *Romane*,  
Who is misled, I am returnd' againe.

The truth, ye should be taught, I will nottelle,  
That which your learned Priestes do knowe full 570  
well.

The Cuppe is yours all as well as the Bread,  
As in the sacred Scriptures ye may read.

The Substance of the bread and wine remaine  
After their Consecration, that's plaine.

They are *Afterwards*, what they were *Afore*:

Mat. 26. 27  
Mar. 14. 23.  
1 Cor. 11. 28  
29.

And yet afterwards they are *something more.*  
 Euen as the Priest, now order'd will confesse;  
*Hee's what he was*, yet more by this accesse.  
 As for theyr *Essence*, They are the *Same*, they  
 Were:

- 580 But for *Vse*, an *other* \* nature they beare.  
 Tho then their proper nature does endure,  
 Yet in their service they are chang'd it's sure.  
 For, once hallow'd, they are a *Sacrament*  
 Of Christs body and blood, vpon vs spent.  
*Bare Signes they are not*: they are *also Seales*,  
 And exhibit the grace, the word reveals.  
 The signes thou tak'st at the hand of a man:  
 But God giues thee his Son; for no man can.  
 And, when thou comm'st vnto this Sacrament,  
 590 Belieuing, humbled, and true penitent;  
 Thou art hereby put into sure possession  
 Of Iesus Christ, and of his blessed passion.  
 As truly as thou tak'st the bread and wine,  
 So truly are Christs flesh and blood made thine.  
 His benefits alone thou doest not take:  
 But Christ withall, who dyed for thy sake.  
 The fruits are thine: the tree is also thine,  
 Euen as the substance of the bread and wine.  
 Yea fast thou art united to thy Lord,  
 600 Who does himselfe, and his to thee afford.  
 To say *That Men Prepair'd Doe Eat His Flesh*,  
*And drinck his blood*, their soules for to refresh,  
*Euen his very flesh*, and *his very blood*,  
*May well be sayde*, if't be well understood.  
 And sauing fayth, by which we do belieue,  
 Is that, by which we eat him, and receiue.



Or say, how this is done, we doe not know :  
Yet the faithfull doe it, although no moe.  
But, if thou doest not thither come prepared,  
Then, though thou tak'st this holy Cuppe and 610  
Bread,

Yet doest thou not the *Bread of life* receiue :  
But doest in truth thy foolish heart deceiue.  
For, who so comm's without due preparation,  
He eats and drinks vnto his own damnation ;  
It being certainly no small offence  
To rush on these things without reverence.  
And yet too many doe, as may appeare  
By their ill liues, after they haue been there ;  
Following the courses, they ran before,  
Whereby they anger God so much the more. 620  
Too many also themselues doe occupy,  
Not in themselues, but in this Mysterie,  
Searching and sifting it with carnall wit :  
Whereas to trye themselues were farre more fit :  
But chiefly now, sith God has drawen his sword,  
And does not to us speak alone by word.  
The grievous judgments, which make many cry,  
Should moue us all our selues in time to trie.  
But yet more, know that holy Writ doeth teach,  
(That which the holy men of old did preach) 630  
That the signes themselues are dignified  
With the names of the things signified.  
And this is for their honor done, and more ;  
Euen for to raise our hearts, from things before  
Our eyes, vnto the things, that are aboue,  
Which here are tendred to us of free loue.

This is trueth : it is no lie.

*Of the holy Eucharist,*  
This is true Antiquitie.  
The other's new, and silly.

Glorie be to God on high, and to men truth,  
And loue, and peace, through Iesus Christ,  
by the mightie working of the  
Holie Spirit,  
Amen, and Amen.



*March vij. 1624. Tho. Tuke.*

*A*

P O S T S C R I P T

To the Reader.

**T**Hese lines subnexed were brought me by a friend  
some eighteene months agoe, from an author vn-  
knowne vnto us both. Which occasioned me to  
write these, thou seest. If I haue vsed, or abused  
any of them, or all, I craue pardon of their Author,  
& giue him free leaue to doe so with mine, if he be in  
vuis, as I hope and wish, and be so pleased.

*Priests*

**P**riests make Christs body and soule, you must not doubt.  
 They eate, they drink, they box him vp, and bear about.  
 One is too little, bread and wine holds him severall.  
 So we dine ; I with my Christ, thou with thine.  
 Is thy mouth the virgins womb ? is bread her seed ?  
 Are thy words the Holy Ghost ? is this the Creed ?  
 O presumptuous undertaker,  
 Never cake could make a baker,  
 Yet the Priest can make his maker.  
 What's become of all those Christs, which Priests haue  
 made ?  
 Doe all those hostes of Hostes abide ? or doe they fade ?  
 One Christ bides, all these flye.  
 One Christ lines, all these dye,  
 One is true, the rest a lye.

FINIS.

